षट्पञ्चाशिका

श्रीवराहमिहिरात्मजपृथुयशसा विरचिता

SHATPANCHASIKA

WITH AN

English Translation
and a free English rendering of
Sri Bhattotpala's commentary thereon

BY

Panditabhushana

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PREFACE

Knowledge is power and as Alfred Lord Tenyson puts it, a wise man ought

"To follow knowledge like a sinking star,
Beyond the utmost bound of human thought"

A paraphrase of the same may be found in the following

अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ॥

Astrology is rightly termed as one of the Shadangas—the six works auxiliary to the Veda. And it will not be too much to say that this branch of knowledge is as necessary to civilization as any other branch as a lack of knowledge of Astrology means a deficiency in the advancement of man

The present work--Prasna Sastra—is one of the branches of Jyotisha Sastra and is condensed in—as the title of the book implies—56 Slokas The author Prithuyasas (पृथुयशस्) is really a chip of the old block' in as much as he is the son of that celebrated Astronomer, Varahamihira (वराहमिहिर) — one of the nine gems of 'Vikramaditya's Court'. All aspects pertaining to 'Query' have been very cleverly handled in this short work. The author presumes a preliminary knowledge of Astrology and it is understood that the reader masters the first two chapters of Brihat Jataka (बृहज्जातक)

That Prithuyasas has kept up the line of thought after his father is plain from the fact that the number of Slokas in this work is 56. With reference to the life स्वल्प वृत्तविचित्रमर्थबहुल (litte is said, but much is meant), one is prompted to study every line in a detailed manner For example, the first line of this work starts with a prostration to the Sun—the beginner of every thing cf.

नम सवित्रे जगदेकचक्षुषे जगत्प्रसूतिस्थितिनाशहेतवे ।
त्रयीमयाय त्रिगुणात्मधारिणे विरिञ्चिनारायणशङ्करात्मने ।

It is but right that the letter अ which is the beginning of that alphabet stands for Vishnu, Siva and Brahma and the genesis of प्रणव (Pranava) is now identified with the Sun There seems to be an analogy between the 56 countries which India is supposed to have been composed of and the 56 verses of this work. The first of the 56 countries is अङ्ग (Anga) and the first line of this work represents the chief अङ्ग (Anga) Any amount of research on this line is worth-while and will only add to strengthen the position of this science in the ocean of knowledge

I take this opportunity to thank my friend Mr M. Ramakrishna Bhat, M A, Lecturer in Sanskrit and Superintendent of Indian Languages St. Joseph's College, Bangalore, for the great help he rendered to me in bringing out this work

23rd December 1940
BASAVANAGUDI,

V SUBRAHMANYA SASTRI.

PREFACE TO THE THIRD EDITION

I am very happy to place before the public, the third edition of this interesting work Copies of the second edition had been exhausted long back and due to various reasons, I could not bring forth the third edition immediately and for this inordinate delay, I crave the pardon of the public.

My thanks are due to the Proprietor of Sri Mallikarjuna press for getting this book printed neatly in a very short time.

Basavanagudi
23rd Oct 1978

K Subrahmanyam

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केशाजार्कनिशाकरान् क्षितिजविज्जावास्फुजित्सूर्यजान्
विघ्नेशं स्वगुरुं प्रणम्य शिरसा देवीं च वाणीश्वराम् ।
प्रश्नज्ञानवतो वराहमिहिरापत्यस्य सद्वस्तुनो
लोकानां हितकाम्यया द्विजवरष्टीका करोत्युत्पलः ॥

Having made obeisance to the three deities Brahma, Siva and Vishnu the seven planets, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, the God Ganesa and having also saluted his own preceptor and also Goddess Saraswati, Utpala Bhatta, the foremost of Brahmins, proceeds to make for the benefit of the world the following commentary to this good work of Varahamihira's son who is himself proficient in Horary Astrology

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ADHYAYA—1

।। होराध्याय. ।।

ON GENERAL PRINCIPLES

प्रणिपत्य रविं मूर्ध्ना वराहमिहिरात्मजेन पृथुयशसा ।
प्रश्ने कृतार्थगहना परार्थमुद्दिश्य सद्यशसा ।।१।।

Sloka 1—Prithuyasas (पृथुयशस् far-famed), the renowned son of Varahamihira (वराहमिहिर), after

saluting the Sun, (by bowing down his head) writes his work on Horary Astrology—full of intense meaning—with a view to help others.

In this Sastra what are the relationship subject-matter and object? The first is that this is an ancillary of the Veda fixed by the creator, etc The second is a sound knowledge of one's own success, failure, acquisition, non-acquisition, loss by force or otherwise, etc, through determining the positions of the planets and the Lagna, their Hora, Drekkana, Navamsa Saptamsa, etc The third is success, failure, here and hereafter, by the mention of good and bad things No man is inclined to do any work unless induced by its prospects And only a 'twice-born' is entitled to study this Sastra since he has to study the Veda with its six Angas which are

शिक्षा कल्पो व्याकरणं निरुक्तं ज्योतिषां गतिः ।
छन्दसा लक्षणं चैव षडङ्गो वेद उच्यते ॥

Phonetics, work dealing with rituals, grammar, etymology, Astronomy with Astrology and Prosody

Following the practice of great men to make obeisance to the deity of their choice when commencing a new work, this teacher of Avanti bows to the Sun God at the outset, as he desires to compose a brief treatise on Prasna (or Query) in the form of aphorisms This work contains recondite ideas and he writes it for the good of the world

च्युतिर्विलग्नाद्धिबुकाच्च वृद्धिर्मध्यात्प्रवासोऽस्तमयान्निवृत्तिः ।
वाच्य ग्रहैः प्रश्नविलग्नकालाद्गृहं प्रविष्टो हिबुके प्रवासी ॥२॥

Sloka 2—Transfer or disturbance from one's position has to be determined from the Lagna rising at the time, success or prosperity, from the 4th, absence from one's home from the 10th; and return (to his place) from the 7th house. The positions of the several planets at the time (of query) should be considered. The time of return will be synchronous with the entry of a planet into the 4th house

In this verse the author mentions the four corners or Kendra points, viz, 1st, 4th, 7th and 10th of the Zodiac and their respective significance

Chyuti means fall from one's position By Vilagna or Lagna is meant the sign rising at the time of the query A fall from one's position has to be ascertained from the Lagna or the Ascendant

Hibuka means the 4th house One's house (dwelling), friends, happiness and their increase or otherwise have to be ascertained from this house

It is through the Madhya or the 10th place that the person's absence or going abroad (to other countries) has to be determined

The person's return to his native country has to be guessed by an examination of the 7th house How ?

By means of the n tuie of the particulai sign under examination—whethei it is moveable, fixed oi dual

Thus, if the Lagna at the time be a moveable sign occupied or aspected by its loid oi by any of the benefic planets and is at the same time free from the con-junction or aspect of the malefics, then only, the 'fall' referred to above will happen and not otherwise Similarly the 'fall' does not take place when the fixed sign is free from the aspect oi conjunction of malefic planets Hence he says elsewheie (II-1 infia) What about the case of a dual sign ? Will the fall happen or not ? If the sign be aspected by its loid, or if there be a preponderance of benefic aspect on it, and the malefic aspect less, the fall will come to pass, else, not Similarly, if the 4th house be conjoined with, oi aspected by its loid oi a benefic planet, there will be acquisition of houses, etc , or else, decay

Next, regarding the 'absence' of a person, it will occui if the 10th house be a moveable sign and be subject to malefic aspect. Otherwise, i. e, if the house be conjoined with or aspected by a benefic or its lord, there will be no 'absence'.

Similarly, if the 7th house be so subjected, there will be no 'ietuin, from abioad' Otherwise, if the 7th house be conjoined with oi aspected by a benefic or its lord, 'ieturn, from abroad', should be predicted , and the number of days that have elapsed since his retuin will coiiespond to the numbei of degrees piogressed by the planet in the 4th house , oi the person will

return within so many days as are required by the planet to come to the 4th house

यो यो भावः स्वामिदृष्टो युतो वा
सौम्यैर्वा स्यात्तस्य तस्यास्ति वृद्धिः ।
पापैरेवं तस्य भावस्य हानि-
र्निर्देष्टव्या पृच्छतां जन्मतो वा ॥ ३ ॥

Sloka 3—Whichever Bhava is aspected or occupied by its lord or by any of the benefics, the prosperity of the Bhava is ensured. But if the malefics should occupy or aspect any Bhava, the destruction of the Bhava concerned would have to be predicted. This rule applies equally both at the time of a query or a birth.

विज्ञातव्या जायतां पृच्छतां वा is another reading

In this sloka, the author gives a clue to find out the auspiciousness or otherwise of the 12 houses, viz, body, wealth after-borns, friends and relations, issues enemies, wife, death, prosperity, avocation, income and expenditure The lords of the 12 signs from Mesha onwards are [1] Mars [2] Venus [3] Mercury [4] the Moon [5] the Sun [6] Mercury [7] Venus [8] Mars [9] Jupiter [10] Saturn [11] Saturn and [12] Jupiter respectively Mars, the Sun, Saturn and the waning Moon are termed malefics, Mercury when conjoined with any of these is also inauspicious The rest are benefic.

All planets cast a quarter glance at the 3rd and 10th houses half a glance at the 5th and 9th, three quarters of a glance at the 4th and 8th, and a full aspect at the 7th They give the fruits thus in each case by an increase of a fourth part Hence that Bhava which at the time of a query is aspected by or conjoined with its lord will have aggrandisement The same will be the case if the said Bhava be conjoined with or aspected by a benefic planet—Jupiter, Venus, Mercury or the Full Moon Similarly, when a Bhava is conjoined with or aspected by malefic planets—Sun, Mars, Saturn and Mercury when in conjunction with any of these or the waning Moon—, the Bhava will be impaired These results will prove true when planetary positions are charted at the time of a query, impregnation or a birth

cf जातक

पुष्णन्ति शुभा भावास्तन्वादीन् घ्नंति संस्थिताः पापाः ।
सौम्याः षष्ठेऽरिघ्नाः सर्वे नेष्टा व्ययाष्टमगाः ॥

Benefics posited in the several Bhavas beginning with 'Body', 'Wealth', etc, promote their prosperity, while malefics in the same position cause their decay Benefics in the 6th destroy enemies All planets when occupying the 12th and 8th places do not prove auspicious

सौम्ये विलग्ने यदि वास्य वर्गे शीर्षोदये सिद्धिमुपैति कार्यम् ।
अतो विपर्यस्तमसिद्धिहेतुः कृच्छ्रेण संसिद्धिकरं विमिश्रम् । ४॥

Sloka 4—When a benefic planet is in the

Lagna, or when the rising Navamsa is that of a benfic one and when the Lagna or its rising Navamsa happens to be a शीर्षोदय-Seershodaya sign, success may be predicted in the business attempted If it be otherwise, i. e., if the Lagna be occupied by a malefic or if the rising Navamsa be owned by a malefic and if the rising sign or Navamsa be a पृष्ठोदय—Prishtodaya one, failure will be the result. If it be mixed, we should say that success will result only after great difficulty

In this Sloka, the author enables the student to decide the success or failure of any attempt proposed to be made at the time of the query If any of the benefics —viz, Mercury, Jupiter, Venus or the Full Moon be rising or if a Varga of a benefic planet be rising at the time, or if a Seershodaya sign be rising, the attempt is sure to succeed Varga here has been defined as Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa These constitute severally the Varga of a particular planet The Seershodaya and the Prishtodaya Rasis and the Night aud Day signs are thus explained

मेषाद्याश्चत्वारः सधन्विमकराः क्षपाबला । ज्ञेयाः
पृष्ठोदया विमिथुना शिरसाऽन्ये भयतो मीनः ॥

The four signs from Mesha along with Dhanus and Makara are known to possess strength at night These nocturnal signs excepting Mithuna rise with their backs

The rest appear with their heads The sign Meena appears bothways If the sign rising at the time of query be a Seershodaya one the business attempted will succeed , otherwise, not That is, the business will fail if a malefic Planet be rising, if the Varga of a malefic be rising or if a Prishtodaya Rasi be rising Or, it may be accomplished only after a great deal of difficulty, when both benefics and malefics occupy the Lagna Rasi or the Lagna Varga, if sign Meena be rising, if a Seershodaya sign conjoined with a malefics, or a malefic Varga in a Seershodaya sign be rising, or if a Prishtodaya Rasi conjoined with a benefic, or a benefic Varga in a Prishtodaya sign be rising The achievement or otherwise of the business undertaken has to be decided in such cases after a careful comparison of the relative strengths of the Lagna concerned or its particular Varga as the case may be

होरास्थितः पूर्णतनुः शशांको जीवेन दृष्टो यदि वा सितेन ।
क्षिप्रं प्रनष्टस्य करोति लब्धिं लाभोपय तो बलवाञ्छुभश्च ॥५॥

Sloka 5—The Moon with her digits full, if posited in the Lagna and aspected by either Jupiter or Venus at the time of a query, will indicate the restoration or safe return of the missing article. The same will be the case when a benefic planet possessed of strength occupies the 11th house.

In this Sloka, the author gives a clue to find out

the conditions under which any article that has been lost or missing will be got back The Moon is said to be full during the second period of ten days of the lunar month, i e, from the 10th Tithi of the Bright half till the 5th of the dark half cf Yavaneswara

मासे तु शुक्लप्रतिपत्प्रवृत्तेराद्ये शशी मध्यबलो दशाहे ।
श्रेष्ठो द्वितीयेऽल्पबलस्तृतीये सौम्यैस्तु दृष्टो बलवान् सदैव ॥

In the first period of ten days of the lunar month beginning from the first Tithi of the Bright fortnight, the Moon is of moderate strength During the 2nd period of ten days, she is at her best She is of very poor strength in the last period of ten days But if she should receive the aspect of benefic planets, she is always strong If such a Full-Moon as aforesaid be posited in the Lagna and at the same time be aspected by Jupiter or by Venus, she helps the immediate recovery of the lost or missing object If a benefic planet possessed of strength occupy the 11th house, that too brings about the speedy recovery of the missing article The calculation of the Positional Directional, Motional, and Temporal strengths of planets have been treated in detail in the astrological treatise Jataka

स्वांशे विलग्ने यदि वा त्रिकोणे स्वांशे स्थित पश्यति धातुचिंताम्
परांशकस्थश्च करोति जीवं मूल परांशोपगतः परांशम् ॥ ६ ॥

Sloka 6—If, at the time of a query, a planet

occupying a Navamsa of his own should aspect his own Navamsa in the Lagna, the 5th or the 9th house, one ought to predict that the subject-matter of the query relates to an article of the mineral kind. But if the aspecting planet in the above case occupy a Navamsa of another planet, the subject-matter relates to one of the animal kind. If the aspecting planet be in another's Navamsa and aspect also another's Navamsa in the Lagna, the 5th or the 9th, the query relates to some root or vegetable kind.

In this Sloka, the author treats of a method by which it is possible to determine whether the article stolen, lost, held in the fist or thought of, is of a mineral, vegetable or animal kind If any planet posited in his own Navamsa should aspect a Navamsa of his own that has arisen in the Lagna at the time of a query, it should be guessed that the querist is thinking of a mineral By the word Dhatu or miniral here should be meant anything beginning from gold and ending with clay or mud The idea is, if a planet occupying its own Navamsa aspect the Lagna Navamsa which also happens to be his own, the above statement should be made The same prediction should be made if the planet aforesaid should, without aspecting his own Navamsa that is rising in the Lagna, cast his glance at his own Navamsa in the 5th or the 9th house It has to be noted here that the three Navamsas rising in the Lagna, the 5th and the 9th houses will all bear the same name.

The distinction of Dhamya and Adhamya should be made according to the Navamsa occupied by a planet That which occupies the Amsa of a malefic planet will have Dhamya and that which occupies the Amsa a benefic will have Adhamya Dhamya is thus defined

"दृग्बलचेष्टाबलग्रहसमयादिफलविचारग्रहणं धाम्यं"
—दैवज्ञसंपूर्णचंद्रिका.

i e, a knowledge of the Drigbala, Chestabala, the several conditions or Avastthas of planets and their effects is Dhamya

If a planet posited in the Navamsa owned by another planet aspects his own Amsa in the Lagna or one of the Trikona houses, it should be stated that the questioner is thinking of a Jeeva or living being which term includes all creatures from human beings to reptiles Here the distinction between bipeds, reptiles etc, is based (signified by) on the Navamsa occupied by the original planet

The signs Mithuna, Kanya, Tula, the first half of Dhanus and Kumbha signify Devas or Gods, human beings and birds, and are a all bipids The signs Mesha, Vrishabha, Simha and the latter half of Dhanus are quadrupeds The signs Kataka, Vrischika, Makara and Meena are reptiles Of these in the last class, Meena has no feet at all while the rest have many

If a planet posited in a Navamsa owned by another planet should aspect the Lagna, the 5th or the 9th when another planet's Navamsa is rising it should be guessed

that the querist is asking about Mula, i e, a tree or a similar kind, the further particulars being determined by the nature of the planet aspecting Mula here includes all things from trees to grass Even here, the terrestrial or aquatic nature of the things should be determined from the Navamsa occupied by the planet The signs Kataka, Makara and Meena are aquatic All the rest are terrestrial To guess correctly what is in the mind of the querist, also compare the following

स्वांशे स्थितो विलग्ने यदा ग्रहः स्वांशकं निरीक्षेत ।
धातोस्तदानुचिन्तां करोति परसंस्थितो जीवम् ॥
परभागसन्निविष्टः परांशकं प्राग्विलग्नमायातम् ।
पश्यति मूलं प्रवदेदेवं नवपंचमे ज्ञेयम् ॥

धातु मूल जीवमित्योजराशौ युग्मे विन्द्यादेतदेव प्रतीपम् ।
लग्ने योंशस्तत्क्रमाद्गण्य एव संक्षेपोऽयं विस्तरातत्प्रभेदः ॥७॥

इति श्रीवराहमिहिरात्मजपृथुयशोविरचितायां
षट्पञ्चाशिकायां होराध्यायः प्रथमः

Sloka 7—In the case of an odd sign, the nine Navamsas in their order are mineral, vegetable and animal, repeated thrice. This order is reversed in the case of the Navamsas in an even sign. Find whether the Lagna is odd or even What the rising Navamsa represents may be ascertained by counting in the manner

described above. This is only a brief exposition. The clarification of this point may be obtained by a study of its details.

Thus ends the first Adhyaya entitled 'Horadhyaya" in the work "Shatpanchasika' by Prithuyasas, the son of Varahamihira

The idea given above is further explained in another manner in the Sloka The signs, Mesha, Mithuna, Simha, Tula, Dhanus and Kumbha are odd, while the rest are even When an odd sign is rising, if the Lagna or (rising) Navamsa be the first, fourth or the seventh one, the query is about Dhatu or miniral, if the rising Navamsa be the 2nd, 5th or the 8th, it is about Mula or vegetable, and if the Lagna Navamsa be the 3rd 6th or the 9th one, it is of the Jeeva or animal kind But when an even sign is rising, if the Navamsa that is rising at the time be the first, fourth or the seventh one, the query will be about something of the animal kind, if it be the 2nd, 5th or the 8th one, the query will relate to the vegetable kind, and if it be the 3rd, 6th or 9th, the query will be about the mineral kind The distinction of sex should be based upon the Navamsa rising in the Lagna

Some hold that the triads of decanates respectively determine Dhatu, Mula and Jeeva in the odd sign, while the reverse is said in the even sign This is not tenable, since the author himself says later on अंशकाज्ज्ञायते द्रव्यं

(VIII–14 infra) i e, the object is ascertained from the Amsaka (Navamsa)

ADHYAYA—II

॥ गमागमाध्याय ॥

TRAVELLING AND RETURNING

वृषसिंहवृश्चिकघटैर्विलग्ने स्थानं गमागमौ नास्तिः ।
न मृतं न चापि नष्टं न रोगशांतिर्न चाभिभवः ॥ १ ॥

Sloka 1—When any one of the signs Vrishabha, Simha, Vrischika or Kumbha happens to be the Lagna at the time of a query, acquisition of a position or place should be predicted. There will be neither travel nor return, neither death nor loss of property, neither cure of a disease, nor defeat.

In this Chapter, the author comments upon "Going and Coming" In the first Sloka, he gives clues about gaining a position, going and coming, life, death, recovery from disease, and defeat at the hands of one's enemy

If any one of the fixed signs Vrishabha, Simha, Vrischhika and Kumbha, be rising at the time of query, the astrologer may declare that the querist will get himself fixed up in some position, that there will be no moving about, that is, neither going away nor coming

back, nor death, that anything belonging to him such as a mineral, vegetable or animal will not be lost. Or, if the query relates to the movement of a man living abroad, it has to be declared that the person concerned will not then go to some other place, the person, if sick, will not be cured, and that if he is then having an encounter with his enemy, he will not suffer any defeat and so on.

तद्विपरीतं तु चरैर्द्विशरीरैर्मिश्रितं फलं भवति ।
लग्नेन्द्वोर्वीक्ष्यं शुभदृष्ट्या शोभनमतोऽन्यत् ॥ २ ॥

Sloka 2—In case of any of the moveable signs happening to be the Lagna, the reverse should be predicted. If the rising sign be a dual one, the effect will be a mixed one. If benefics aspect the Lagna or the Moon, success may be expected; if otherwise, i.e., if the rising sign or the Lagna be aspected by malefics failure will be the result.

But should any one of the moveable Rasis, viz., Mesha, Kataka, Tula and Makara be rising, quite the reverse of what have been stated in Sloka 1 above will happen. The querist will not succed in getting a position or appointment, will have frequent movement from place to place, may come by his death may lose some of his properties, his disease may be cured, he may suffer defeat at the hands of his enemies. When any one of the dual signs viz, Mithuna, Kanya, Dhanus and Meena

is rising, mixed results will accrue, in the first half of the Lagna, the effect will be as stated for the fixed Rasis, while, in the latter half, it will be as in the case of the moveable Rasis, because the first half is nearer the immoveable Rasi while the latter half is close to moveable Rasi cf the author's प्रश्नज्ञान.

स्थिरराशौ लग्नगते स्थानप्राप्तिं वदेन्न चागमनम् ।
रोगोपशमो नाशो द्रव्याणां स्यात्पराभवो नात्र ॥
चरराशौ विपरीतं मिश्रं वाच्यं द्विमूर्त्युदये ।
स्थिरवत्प्रथमेऽर्द्धे स्यादपरे चरराशिवत्सर्वम् ॥

When the Lagna and the Moon are aspected by benefic planets, they confer great benefits If on the other hand, the Lagna and the Moon should be aspected by malefics, evil effects will be the result It follows from this that when either of these two—the Lagna or the Moon—is aspected by both benefics and malefics, mixed effects will ensue

सुतशत्रुगतैः पापैः शत्रुर्मार्गान्निवर्तते ।
चतुर्थगैरपि प्राप्तः शत्रुर्भग्नो निवर्तते ॥ ३ ॥

Sloka 3—If at the time of query, malefics occupy the 5th and the 6th houses, the enemy of the querist will turn back to his place in the middle of his journey. Should the 4th house be so occupied, the enemy will suffer defeat and return to his place.

In this Sloka, the author gives a clue to ascertain the nature of the enemy's return to his place after he has once started for the fight If the malefics viz, the Sun, Mars and Saturn occupy the 5th and the 6th houses reckoned from the Prasna Lagna either singly or jointly, the enemy of the querist will return in the middle without proceeding further If the same malefics occupy the 4th place counted from the Prasna Lagna, the enemy though having come very close will be defeated and will retrace his steps

झषालिकुंभकर्कटा रसातले यदा स्थितः ।
रिपोः पराजयस्तदाचतुष्पदैः पलायनम् ॥ ४ ॥

Sloka 4—If at the time of query, any one of the signs Meena, Vrischika, Kumbha and Kataka happen to be the 4th house, the defeat of the enemy and his retreat with the quadrupeds (cavalry, etc) is indicated.

Here author discusses another combination When any one of the signs Meena, Vrischika, Kumbha and Kataka is the 4th house reckoned from the Prasnalagna, the enemy will be vanquished

चतुष्पदैः पलायनं is interpreted thus by Bhattotpala 'When any one of the quadruped signs, viz , Mesha, Vrishabha, Simha and the latter half of Dhanus happens to be the 4th house, the enemy will take to his heels

चरोदये शुभः स्थित शुभं करोति यायिनाम् ।
अशोभनैरशोभनं स्थिरोदयेऽपि वा शुभम् ॥ ५ ॥

Sloka 5—If a moveable sign be rising at the time and a benefic planet occupies the same, it brings on success to the persons starting (setting about). But if malefics should occupy the sign, the effect will be untoward. If the rising Lagna be an immoveable one and be occupied by malefics, the effect will still prove favourable.

Whethei the object or purpose of starting will be accomplished and brought to fruition or not is discussed in this Sloka If any one of the benefics, viz , Mercury Jupiter and Venus is rising in a moveable Rasi, it will confer benefits on the goer But if any malefic planet occupy the said Lagna, there will be harm If a fixed sign be rising and also be occupied by a malefic planet, good results may or may not accrue If the sign in question happen to be the Swakshetra, exaltation, Moola–trikona or friendly house of the said malefic, the result will be good otherwise not Some people read स्थिरेऽष्टमेऽपि वा शुभम् The meaning will then be "If a fixed sign happens to be the 8th house and be tenanted by a malefic, the result will be good"

स्थिरे राशौ चरोदये न चागमो रिपोर्यदा ।
तदागमं रिपोर्वदेद्विपर्यये विपर्ययम् । ६ ॥

Sloka 6—If the rising sign at the time of query be a moveable one and the Moon at the time be in an immoveable Rasi, the enemy will not arrive, if it be otherwise, he will. That is, if the Lagna at query be an immoveable Rasi and the Moon occupy a moveable one, then the enemy will come (to fight).

This Sloka gives a clue to guess whether the enemy will arrive or not If at the time of query a moveable sign be rising and the Moon be posited in a fixed sign, and the enemy's arrival be not known at the time, the astrologer should declare as a reply to the query that the enemy is coming If otherwise, he should declare the contrary That is, if the Moon be in a moveable Rasi when a fixed sign is rising, and when there is a rumour that the enemy has started, the astrologer should say in reply to the query that the enemy will not come

स्थिरे तु लग्नमागते द्विरात्मके तु चन्द्रमाः ।
निवर्तते रिपुस्तदा सुदूरमागतोऽपि सन् ॥ ७ ॥

Sloka 7—If the Lagna be an immoveable sign, and the Moon occupy a dual Rasi, the enemy though having advanced a long distance will return to his place.

In this verse, the author deals with the return of the enemy.

चरे शशी लग्नगतो द्विदेहः पथोऽर्द्धमागत्य निवर्तते रिपुः ।
विपर्यये चागमनं द्विधा स्यात्पराजयः स्यादशुभेक्षिते तु ॥ ८ ॥

Sloka 8 – When the Moon is in a moveable Rasi and the Lagna rising at the time be a dual one, the enemy after having come half the way will return to his place. But if the Lagna be a moveable sign and the Moon be posited in a dual Rasi, and both be subjected to malefic aspect, the approach of the enemy will be felt in two ways : viz., there will be an encounter or conflict and there will also be defeat.

अर्कार्किज्ञसितानामेकोऽपि चरोदये यदा भवति ।
प्रवदेत्तदाशुगमनं वक्रगतैर्नेति वक्तव्यम् ॥ ९ ॥

Sloka 9—If the Lagna at the time of query be a moveable sign and be occupied by any one or more of the four planets, the Sun, Saturn, Mercury and Venus, the (King's) quick march (for fight) should be declared. But if the planet concerned (other than the Sun) be retrograde in motion, he will not move from his headquarters

स्थिरोदये जीवशनैश्चरेक्षिते गमागमौ नैव वदेत्त पृच्छतः ।
त्रिपञ्चषष्ठा रिपुसङ्गमाय पापाश्चतुर्था विनिवर्तनाय ॥ १० ॥

Sloka 10—If the Lagna at the time of query be an immoveable sign and be aspected by Jupiter and Saturn, nothing should be predicted to the querist about the departure or arrival of his enemy If in the said yoga the malefics are posited in the 3rd, 5th and 6th houses, there will be a conflict with the enemy, if the malefic occupy the 4th house, the enemy will retreat to his place.

नागच्छति परचक्र यदार्कचन्द्रौ चतुर्थभवनस्थौ ।
बुधगुरुशुक्रा हिबुके यदा तदा शीघ्रमायाति ।। ११ ।।

Sloka 11—When the Sun and the Moon occupy the 4th house from the Lagna at the time of query, the enemy's army will not arrive. But if Mercury, Jupiter and Venus be posited in the said house, the enemy's army will arrive very soon.

मेषधनुःसिंहवृषा यद्युदयस्था भवंति हिबुके वा ।
शत्रुर्निवर्तति तदा ग्रहसहिता वा वियुक्ता वा ।। १२ ।।

Sloka 12—If Mesha, Dhanus, Simha or Vrishabha happen to rise at the time of query or be the 4th house from the Lagna, whether, such house be occupied by planets or not, the enemy will retreat to his place.

स्थिरराशौ यद्युदये शनिगुरुर्वा स्थितस्तदा शत्रुः ।
उदये रविगुरुर्वा चरराशौ स्यात्तदागमनम् ॥ १३ ॥

Sloka 13—If Saturn or Jupiter should occupy the Lagna identical with an immoveable Rasi at the time of a query, the enemy though he has moved from his place will remain there alone without proceeding any further If on the other hand a moveable Rasi at the time of query and the Sun or Jupiter occupy the same, the enemy's arrival should be declared.

ग्रहः सर्वोत्तमबलो लग्नाद्यस्मिन् गृहे स्थितः ।
मासैस्तत्तुल्यसंख्याकैर्निवृत्तिं यातुरादिशेत् ॥ १४ ॥

Sloka 14—Find the planet that is found to possess the greatest strength and note also the house wherein he is posited and how far that house is removed from the Lagna within so many months as are signified by this interval, the return of the person who has gone out for fight may be expected

In this as well as in the next Sloka, the author mentions the conditions for the return of a person who has gone abroad

चरांशस्थे ग्रहे तस्मिन् कालमेवा विनिर्दिशेत् ।
द्विगुण स्थिरभागस्थे त्रिगुण ह्यात्मकांशके ॥ १५ ॥

Sloka 15—The time of return has to be thus computed when the planet referred to i e., the most powerful planet, is posited in a Navamsa owned by a moveable sign. But if the Navamsa Rasi be a fixed one, the time (arrived at) has to be doubled The period has to be trebled when the Navamsa in question is a dual one.

यातुर्विलग्नाज्जामित्रभवनाधिपतिर्यदा ।
करोति वक्रमावृत्तेः कालान्तं ब्रुवते परे ॥ १६ ॥

Sloka 16—Other teachers (such as Krishna etc.) opine that the return of the person (who has marched out for fight) may be expected when the lord of the 7th house reckoned from the Prasna Lagna begins to retrogade in his orbit.

उदयर्क्षाच्चन्द्रर्क्षं भवति च यावद्दिनानि तावद्भिः ।
आगमन स्याच्छत्रोर्यदि मध्ये न ग्रह· कश्चित् । १७ ॥

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां
गमागमाध्यायो द्वितीयः ॥

Sloka 17—The enemy's arrival may be

expected within as many days as are signified by the number of fhe Rasi occupied by the Moon when counted from the Lagna, provided there are no planets intervening between these two—Lagna and the Moon.

The commentator says that, should however any planet intervene, the enemy will not arrive

Thus ends the 2nd Adhyaya entitled 'Travelling and Returning' in the work Shatpanchasika by Prithuyasas, the son of Varahamihira

—O—

ADHYAYA—III

SUCCESS AND DEFEAT

दशमोदयसप्तमगाः सौम्या नगराधिपस्य विजयकराः ।
आरार्की ज्ञगुरुसिताः प्रभङ्गदौ विजयदा नवमे ॥ १ ॥

Sloka 1—If benefic planets be posited in the 10th, the 1st and the 7th house from the Lagna at query, the Governor of a town when attacked from outside will attain victory. Mars and Saturn in the 9th house from the Lagna will cause a complete defeat, while Mercury, Jupiter and Venus in the same position (viz., the 9th) will secure a splendid victory.

पौरास्तृतीयभवनाद्धर्माद्वा यायिनः शुभे शुभदाः ।
व्ययदशमाये पापाः पुरस्य नेष्टाः शुभा यातुः ॥ २ ॥

Sloka 2—The six houses commencing from the 3rd reckoned from the Prasna Lagna relate to the citizens or the town attacked, and when these houses are occupied by benefic planets, they indicate success to the Chief of the town; while the other six houses, i, e., beginning from

the 9th belong to the party that is besieging and when occupied by benefics signify success to that party If the malefics be all posited in the 12th, 10th and 11th houses, it forebodes evil to the town-people inedicates success to the besiegers.

The six signs beginning from the third house from the Lagna at the time of query are called नागरा These six signs determine good or harm to the townsmen The six Rasis beginning from the 9th house are called 'Goers' or यायिन. and these six determine good or harm to the goers The one who makes efforts at the commencement of a journey is called a यायिन् or a goer , whereas the one who does it afterwards is known as a नागर or citizen Here the वा in धर्माद्या should be construed as and when these Rasis mentioned above are occupied by benefic planets, they confer benefits on that person for whom they are benefic , if by malefics, they will cause defeat to the person for whom they are malefic cf प्रश्न.

धर्माद्यैश्चक्रदलैर्याया ना नागरस्तृतीयाद्यौ ।
विजयः सौम्ययुते स्यात्पुरभागे क्रूरसंयुते भङ्गः ॥

The idea of this verse is the same as that of the verse we have commented upon Compare also the commentator's प्रश्नज्ञानम्—

नवमाद्ये चक्रदले विज्ञेयो यायिनस्तृतीयाद्यौ ।
पौराः शुभसंदृष्टा भागे विजयः पुरे भङ्गः ॥

In the two cases mentioned above, if the houses concerned be occupied by both malefic and benefic planets, mixed results will follow, i e, neither victory nor defeat व्यय is the 12th house and आय is the 11th Malefic planets occupying the 12th, 10th or 11th house from the Lagna at query will be bad for the townsmen and good to the beseigers

नृराशिसंस्था हृदये शुभाः स्युर्व्ययायसंस्थाश्च यदा भवन्ति ।
तदाशु सन्धिं प्रवदेन्नृपाणां पापैर्द्विदेहोपगतैर्विरोधम् ॥ ३ ॥

Sloka 3—If benefic planets occupy at the time of query the 1st, 12th and 11th houses and if these also happen to be biped signs, a treaty of peace (between the two kings) will soon be the result. If malefic planets occupy dual Rasis, the two parties will continue to be at war (and not come to term.

Here the author gives a clue for determining peace or war The biped signs are Mithuna, Kumbha, Tula and Kanya cf the author's saying—तुलाथ कन्या मिथुनो घटश्च नृराशय इति IV-2 infra By benefic planets are meant Mercury, Venus and Jupiter When these benefics occupy the Lagna at the time of query, or the 12th and 11th houses all these being also biped Rasis, immediate peace will be the result By the term 'malefics' are meant the Sun, Mars, Saturn and the waning Moon When malefics occupy द्विदेह (dual) signs war should be predicted

केन्द्रोपगताः सौम्याः सौम्यैर्दृष्टा नृलग्नगाः प्रीतिम् ।
कुर्वन्ति पापदृष्टाः पापास्तेष्वेव विपरीतम् ॥ ४ ॥

Sloka 4—If benefic planets occupy biped identical with Kendra houses with respect to the Prasna Lagna, and be aspected by benefics, there will be peace between the two contending kings. But if the planets be malefic and be aspected by malefics, the two parties will continue to be at war

Here the author discusses another condition The Kendras are the 1st, 4th, 7th, and 10th houses When the benefics are in the Kendras and in human or biped signs and are aspected by benefics (i e , when there is mutual asp ct among the benefics), they bring about peace If, on the other hand, the malefics are in the Kendras and have mutual aspect, war will ensue

द्वितीये वा तृतीये वा गुरुशुक्रौ यदा तदा ।
अश्वेवागच्छते सेना प्रवासो च न संशयः ॥ ५ ॥

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां
जयपराजयो नाम तृतीयोऽध्यायः ॥

Sloka 5—If Jupiter and Venus occupy the 2nd or 3rd house from the Prasna Lagna either singly or conjointly, the army will return very

soon, and the traveller who has been about abroad will also without doubt return soon

Here the author's idea is that the planets need not occupy the position together At times both the planets may be together in the 2nd or both may be in the 3rd Or, either of them may occupy the 2nd or 3rd

Thus ends the 3rd Adhyaya entitled 'Success and defeat' in the work Shatpanchasika composed by Prithu-yasas, son of Varahamihira

—O—

ADHYAYA IV

॥ शुभाशुभलक्षणाध्याय' ॥

AUSPICIOUS AND INAUSPICIOUS SYMPTOMS

केन्द्रत्रिकोणेषु शुभस्थितेषु पापेषु केन्द्राष्टमवर्जितेषु ।
सर्वार्थसिद्धिं प्रवदेन्नराणां विपर्ययस्थेषु विपर्ययः स्यात् ॥ १ ॥

Sloka 1—If the Kendra and Trikona houses be occupied by benefic planets, and malefics be posited in houses other then the Kendra and the 8th, peoble will have all there cherished objects fulfilled. If it be otherwise, the effect will be reverse.

In this chapter the author comments upon 'good and bad circumstances' At the outset he deals with the knowledge of advantages and disadvantages शुभस्थितेषु means those [houses] in which the benefics are posited शुभा स्थिता येषु शुभान्वितेषु is another reading-which of course is a clearer statement When the benefics are in the Kendra and Trikona houses, or when the malefics occupy positions other than the Kendras and the 8th house, it should be predicted that the persons concerned will realize all their ambitions in full When the benefics and malefics occupy other positions than those mentioned above, contrary results will accrue The idea is that when the malefics occupy the Kendras and the 8th house, and benefics occupy the positions other than the Kendras, and Trikonas and 8th, none of the objects will be fulfilled

त्रिपञ्चलाभास्तमयेषु सौम्या लाभप्रदा नेष्टफलाश्च पापाः ।
तुलाथ कन्या मिथुनं घटश्च नृराशयस्तेषु शुभं वदति ॥ २ ॥

Sloka 2—Benefics posited in the 3rd, 5th 11th and 7th houses (reckoned from the Lagna at query) will promote the advancement of the thing or object desired, while malefics in these places will not if the Prasna Lagna happens to be any one of the bipeds, viz, Tula, Kanya, Mithuna and Kumbha, and if benefiics be there, it indicates good.

Here, he treats of the knowledge of gain and loss,

When the benefics occupy the 3rd, 5th, 11th and 7th positions, they bestow great gain on the querist But when the malefics occupy the same positions, they cause loss of property to him When the human or biped signs, viz , Tula, Kanya, Mithuna and Kumbha are occupied by the benefics, the sages declare that good will come out of it

स्थानप्रदा दशमसप्तमगाश्च सौम्या मानार्थदा स्वसुतलग्नगता भवंति ।
पापा व्ययायसहिता न शुभप्रदा स्युर्लग्ने शशी न शुभदो दशमे शुभश्च ॥ ३ ॥

Sloka 3—Benefics in the 10th and 7th places reckoned from the Prasna Lagna will confer an appointment or positions on the querist If they be posited in the 2nd, 5th or 1st houses, they bring on honour and wealth. Malefics if placed in the 12th and 11th houses are not productive of good results. If the Moon occupy the Prasna Lagna, she will do no good, but if she be in the 10th, she will prove auspicious.

Here he gives another condition for the same If the benefics occupy the 10th and 7th places from the Lagna, they confer a position on the questioner The word स्व in the 2nd पाद is to be construed as wealth When benefics occupy the 2nd, the 5th and the 1st, they bestow honor and wealth on him In the sentence लग्ने शशी न शुभदो

etc , पापा should be supplied When a malefic Moon is in the Lagna, no good results will accrue But if she is in the 10th house, she will give good results, although she be malefic

इन्दु द्विसप्तदशमायरिपुत्रिसंस्थ पश्येद्गुरुःशुभफलं ऽमादाकृत स्यात् ।
लग्नत्रिधर्मसुतनैधनगाश्च पापा: कार्यार्थनाशभयदाः शुभदा शुभाश्च ॥ ४ ॥

Sloka 4 —If the Moon occupy the 2nd, the 7th, the 10th, the 11th, the 6th or the 3rd house from the Lagna at query and be aspected by Jupiter, the person concerned will enjoy happiness gain, etc., through a damsal. If malefic planets occupy the 1st, the 3rd, the 9th, the 5th or the 8th house, they will cause failure of business, loss of money, fear and anxiety* But should benefics be posited in the above said houses, they cause good.

He mentions another way of determining good and bad results If Jupiter should aspect the Moon occupying the 2nd, 3rd, 6th, 7th, 10th and 11th places, the questioner will have gain and other things through the help of women If the malefics should occupy the 1st, 3rd, 5th, 8th and 9th, they would engender fear, defeat in the undertaking and loss of wealth to the questioner If, on the other, hand, the

benefics should occupy the very same places, they would confer benefits on him

शुभग्रहाः सौम्यनिरीक्षिताश्च विलग्नसप्ताष्टमपञ्चमस्थाः ।
त्रिषट्दशाये च निशाकर स्याच्छुभं भवेद्रोगनिपीडितानाम् ॥५॥

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां
चतुर्थोऽध्यायः

Sloka 5—If benefics occupy the Lagna, the 7th, the 8th and the 5th house and be aspected by benefics and the Moon be posited in the 3rd, the 6th, the 10th or the 11th house, a sick person will recover from his illness.

In this Sloka the author tells us how we should determine good or bad results for a sick person If the benefics—Mercury, Jupiter and Venus—should occupy the Lagna (at query), the 7th, the 8th and the 5th, and if they be aspected by benefics, or if the Moon be in any of the उपचय places, sick persons will recover From this it follows that, in the absence of the above conditions, bad results (i e, non-recovery) should be predicted

Thus ends the 4th Adhyaya in the work Shatpanchasika composed by Prithuyasas, son of Varahamihira

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ADHYAYA—V

॥ प्रवासचिन्ताध्याय. ॥

ENQUIRY ABOUT ONE WHO IS ABROAD

दूरगतस्यागमनं सुतधनसहजस्थितैर्ग्रहैर्लग्नात् ।
सौम्यैर्नष्टप्राप्तिं लघ्वागमनं गुरुसिताभ्याम् ॥ १ ॥

Sloka 1—If all the planets occupy the 5th, the 2nd and the 3rd houses from the Prasna Lagna, the early return of the person who has gone to a very far-off place may be predicted If the three houses mentioned above be occupied by the benefics—Mercury, Jupiter, Venus and the waxing Moon—, the recovery of a missing article or the return of a person who was considered as lost for ever will be the result If any of the three houses be occupied by Jupiter and Venus, the person who has gone abroad will return very soon.

The chapter deals with 'The enquiry into the life (of aperson) abroad' At the outset, the author mentions certain conditions for the return Well all the planets from the Sun onwards occupy the 5th, the 2nd and the 3rd houses from Lagna at query, the arrival of the person who was gone abroad should be predicted Should the benefics—Mercury, Jupiter, Venus and the waxing

Moon—occupy the same position, the recovery of a lost or stolen article should be predicted The person's going away from home was itself a loss and his whereabouts were unknown, i e, he was missing, in that case, he will be found out If Jupiter and Venus occupy the same positions, persons who have gone abroad will return soon

जामित्रे त्वथवा षष्ठे ग्रहः केन्द्रेऽथ वाक्पतिः
प्रोषितागमनं विद्यात् त्रिकोणे ज्ञे सितेऽपि वा ॥ २ ॥

Sloka 2—If the 7th or the 6th house reckoned from the Lagna at query be occupied by any planet and if Jupiter be posited in a Kendra, it indicates the return home soon of the person gone abroad If Mercury and Venus occupy Trikona houses, it also indicates the quick return home of the traveller who has gone on a journey.

Here he mentions another condition Jamitra जामित्र is the 7th house If there be any planet either in the 7th or the 6th house from the Lagna at query, and if Jupiter occupies any one of the four Kendras, the arrival of a person who has gone abroad should be predicted The same should be predicted when Mercury or Venus occupies either or both of the Trikonas [9th and 5th]

अष्टमस्थे निशानाथे कण्टकैः पापवर्जितैः ।
प्रवासी सुखमायाति सौम्यैर्लाभसमन्वितः ॥ ३ ॥

Sloka 3—When the Moon is in the 8th house from the Prasna Lagna and the Kendra houses are not occupied by malefic planets, the absentee returns home safely, and he will return with some gain if benefics occupy Kendras.

Here he discusses another conditions The Kantakas or Kendras are the 1st, 4th, 7th and 10th When the Moon occupies the 8th house and when the Kendras are free from the malefics, a traveller returns home without any difficulty If the Kendras are occupied by the benefics, he returns happy with gain

पृष्ठोदये पापनिरीक्षिते वा पापास्तृतीये रिपुकेन्द्रगे वा
सौम्यैरदृष्टा वधबन्धदाः स्युर्नष्टा विनष्टा मुषिताश्च वाच्याः ॥४॥

Sloka 4—If the rising sign at the time of query be a Prishtodaya one and be aspected by a malefic planet, the effect will be that the person concerned will be subjected to torture and imprisonment If malefics be posited in the 3rd and be not aspected by benefics, the person concerned will have departed from his place to a foreign country, if such malefics be in the 6th, the person will be lost or dead, and if they occupy any of the Kendra houses he will have been decoyed by thieves.

He mentions another condition The Prishtodaya

signs are Mesha, Kataka, Dhanus, Makara and Vrishabha If any one of these be rising at the time of query and be aspected by a malefic, a traveller will undergo assault and confinement Or, when the malefics occupy the 3rd house and are not aspected by benefics, the traveller must have gone to some other country from the previous one Or, when the malefics occupy the 6th house from the Lagna, and are not aspected by the benefics, the traveller may have been abducted by thieves

Here वा is used to denote the variety in he conditions वधबन्धदा is an epithet of पापा, that is, malefics give assault and confinement

ग्रहो विलग्नाद्यतमे गृहे तु तेनाहता द्वादश राशयः स्युः ।
तावद्दिनान्यागमनस्य विद्यान्निवर्तन वक्रगतैर्ग्रहैस्तु ॥ ५ ॥

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां
प्रवासचिन्ताध्यायः पञ्चमः ॥

Sloka 5—Note how far removed from the Prasna Lagna the first Rasi is, that is occupied by a planet which is not retrograde but moving in his direct course This number multiplied by 12 will indicate the number of days in which a traveller will return Should however such a planet be retrograde, the return will be in as many days as are signified by the number of

signs from the Prasna Lagna to that occupied by the planet.

In this Sloka, the author gives a clue to guess the time or arrival of the traveller who has gone abroad

Note the number counting from the Lagna of the first sign that is occupied by a planet, if this planet's motion be direct, multiply the above said number by 12 The product gives the number of days in which the traveller will return But if the planet mentioned above happens to be retrograde in its motion, the astrologer should declare that the person will return from abroad in the same number of days

For example, suppose the Lagna at query is Vrishabha and Kanya is the first sign which is occupied by a planet Counting from Vrishabha to Kanya we get the number 5 If the planet that is posited in Kanya be direct in motion, we must say that the person gone abroad will return in 5 x 12 or 60 days But if the planet referred to be retrograde in motion we have to say that the person will return in 5 days

Thus ends the 5th Adhyaya entitled "Enquiry into Life abroad" in the work Shatpanchasika composed by Prithuyasas, the son of Varahamihira

ADHYAYA VI

॥ अथ नष्टप्राप्त्यध्याय ॥

THE RECOVERY OF THE LOST

स्थिरोदये स्थिरांशे वा वर्गोत्तमगतेऽपि वा ।
स्थित तत्रैव तद्द्रव्यं स्वकीयेनैव चोरितम् ॥ १ ॥

Sloka 1—If at the time of query, a fixed sign a Navasma represented by a fixed sign or a Vargottama Navamsa be rising, the properity that is missing has been stolen by one that belongs to the querist's party and is still there alone

Now he comments upon the chapter on 'The recovery of the Lost' Here at the outset he treats of the knowledge of the thieves, The fixed signs are Vrishabha, Simha, Vrichika and Kumbha If any one of these happen to rise at the time of query, or in the case of any Lagna, the Navamsa of a fixed Rasi be rising, or when the rising Navamsa is a Vargottama one, whatever propeity is lost or missing, it must have been stolen by the owner's own men, and it remains in the same place Otherwise it must have been stolen by another from that place, and removed from that place The definition of वर्गोत्तमनवांशक is वर्गोत्तमनवांशाश्चरादिषु प्रथममध्यपर्यन्तगा.

आदिमध्यावसानेषु द्रेक्काणेषु विलग्नतः ।
द्वारदेशे तथा मध्ये गृहान्ते च वदेद्धनम् ॥ २ ॥

Sloka 2—If at the time of query, the first decanate of a Rasi be rising, the missing article has been left (or dropped) near the gate of the house, if the middle decanate be rising, the stolen property is somewhere in the middle portion of the house, if the last decanate be rising, the property will be found in the back-yard of the house

Now he gives a clue to find the place The Drekkanas of any sign are owned by the lords of the sign itself, of the 5th house and of the 9th and these are respectively termed the first or beginning, the middle or the second and the last or the third Anything stolen when these decanates are rising [at the time of query] must be said to be hidden respectively near the gate, in the, middle of the house, and at the end of the house The idea is that if the Lagna rises in the first Drekkana, the stolen wealth is near the gate, if in the middle Drekkana, it is near the sanctuary, and if in the third Drekkana, it is to the west of the house

पूर्णः शशी लग्नगतः शुभो वा शीर्षोदये सौम्यनिरीक्षितश्च ।
नष्टस्य लाभं कुरुते तदाशु लाभोपयातो बलवाञ्छुभश्च ॥ ३ ॥

Sloka 3—If the Moon with her digits full be

posited in the sign rising at the time of query, or if the Prasna Lagna be a शीर्षोदय sign and be occupied and aspected by benefics, the stolen property will soon be recovered The same will be the case when the 11th house reckoned from the Prasna Lagna is occupied by a benefic planet endowed with strength

In this the author tells us how to determine the recovery and non recovery of lost articles When the full Moon (with her digits full) occupies the Lagna at the time of query or when a Sirshodaya sign happens to be rising and when a benefic occupies the same and that benefic is further aspected only by benefics, the lost or stolen property can be recovered very soon Or, even when a powerful benefic occupies the 11th house from the Lagna, the lost article can be recovered very soon From this it follows that in the absence of the above conditions, the lost article cannot be got back.

दिग्वाच्या केन्द्रगतैरसंभवे वा वदेद्विलग्नर्क्षात् ।
मध्याच्च्युतैर्विलग्नान्नवांशकैर्योजना वाच्या ॥ ४ ॥

Sloka 4—The direction to which the stolen property has been taken has to be determined by the planets posited in the Kendra house, and in case there are no planets there, through the Rasi indicated by the Prasna Lagna. The distance to

which the stolen property has been transmitted will be as many Yojanas as the rising Navamsa is removed from the first Navamsa or the middle Navamsa of the Prasna Lagna (A योजन= 4 Krosas or about 14 Kilometers.

In this Sloka, the author lays down some hints to guess the direction and the distance to which a stolen article has been taken The lords of the different directions beginning from the East are the Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter respectively cf प्राच्यादीशा रविसितकुजराहुयमेन्दुसौम्यवाक्पतयः ॥ In the present case, the direction should be determined from the planets occupying the Kendras The stolen property must be said to have gone in the direction of that planet which occupies a Kendra position with respect to the Lagna at query Thus, should the Sun occupy the 1st, 4th, 7th or the 10th, the lost article must have gone to the East If there should be two or more planets posited in the Kendra houses, the direction should be determined from the strongest planet The directions of the signs are given as "अजवृषमिथुनकुलीरा पञ्चम-नवमै सहेन्द्राद्य " The signs Mesha, Vrishabha, Mithuna and Kataka with their Trikona Rasis respectively belong to the East, South, West and North When the Kendras are not occupied by any planet, the direction should be determined from the sign of the Lagna If Mesha, Simha or Dhanus happen to be the Lagna, the stolen property must have taken an easterly course, if it be Vrishabha, Kanya or Makara, a southerly course, if it be

Mithuna, Tula or Kumbha, a westerly course, and lastly, if it be Kataka, Vrischika or Meena, a northerly course The distance in Yojanas should be determined from the number of Navamsa passed in the Prsna Lagna from the middle or 5th Navamsa of the Lagna Rasi That is if the Lagna at query be within 5th Navamsa, the stolen article is in the same place or direction as determined by other circumstances and it has not moved any distance from that place If on the other hand, the Lagna has traversed some Amsas from the 5th, the stolen property must have moved exactly as many Yojanas as the number of Navamsas traversed in the same direction

अंशकाज्ज्ञायते द्रव्य द्रेष्काणैस्तस्कराः स्मृताः ।
राशिभ्यः कालदिग्देशा वयो जातिश्च लग्नपात् ॥ ५ ॥

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकायां
नष्टप्राप्त्यध्यायः षष्ठः ॥

Sloka 5—The kind of substance stolen should be determined through the Navamsa rising at the time of query (a) the description of the thieves should be guessed through the decanate that is rising at the time of query (b) the time of theft (c) the direction (d) and the place (e) to which the property has been removed should be determined from the rising sign, the

age (f) and caste (g) of the thief should be divined from the lord of the rising sign

In this verse, the author shows us the method of determining the shape and nature of the property stolen, the thief, the time, the direction, the place, the age, the caste of the thief and his appearance

[a] The stolen property, whether it is of a mineral, root or animal kind, is determined from the rising Navamsa The mineral, etc , corresponding to the several signs have been already explained [I–6 supra] The colour of the article should be ascertained from that of the sign The colours assigned to the several signs are thus described in लघुजातक

अरुणसितहरितपाटलपाण्डुविचित्राः सितेतरपिशङ्गौ ।
पिङ्गलकर्बुरबभ्रुकमलिना रुचयो यथासंख्यम् ॥

The colours of the 12 signs in their order are Red, white, green, pink, grey, variegated, dark, brown, brown mixed, tawny and soiled Vide also बृ. जा. I-20

The size [whether it is long, of medium length or short] of the article should also be determined from the rising Navamsa Kumbha, Meena, Mesha and Vrishabha are short, Mithuna, Kataka, Dhanus and Makara are of medium length, while Simha, Vrischika, Kanya and Tula are long cf प्रश्नज्ञान—

मेषवृषकुंभमीना ह्रस्वा युगकर्किचापधरमकरा: ।
मध्या हरियुवतितुलादय: स्मृता दीर्घा: ॥

Vide also जा पा I—13

ह्रस्वा means short, add आयत—long It the lord of the Navamsa be strong, the article is hard inside, if he be weak, it is soft [and easy to the touch] If the planet in question be in his depression sign or in the 7th house, the article is as good as lost

[b] The thieves are to be determined from the decanates The appearance of the thief will be similar to the decanate [rising at the time] The 36 Drekkanas of the zodiac are thus described in Brihat Jataka

The first decanate of Mesha, is a man armed with an axe, dark, fierce in appearance and of reddish eyes

The second decanate of Mesha is a woman, clad in red, fond of jewels and eatables, like a water pot in form, with the face of a horse, suffering from thirst and standing with only one foot

The 3rd decanate of Mesha is a man, cruel in disposition, skilled in arts, of a reddish colour, active, but foiled in his attempts, with a raised hand, holding a stick and dress d in brown-red clothes He is angry

The first decanate of Vrishabha is a woman with her hair curled and cut, with a body like that of a water pot, wearing a garment partly burnt, thirsty, intent on eating and fond of jewels

The second decanate of Vrishabha is a man skilled in matters relating to wet lands, grains, house, cows and fine arts, he is versed in the use of the plough as well as in the keeping of conveyances, he possesses a neck similar to that of a bull, he suffers from hunger, he has got a face like that of a ram and wears dirty garments

The last decanate of Vrishabha is a man possessing a body like that of an elephant, with white teeth, with feet similar to those of a camel and a form brown in colour He is fond of sheep and deer and his mind is agitated

The first decanate of Mithuna is symboilsed by a woman with raised hands, beautiful, fond of a needle work and with a keen desire in adorning work She has attained her puberty but has no children

The central decanate of Mithuna is a man standing in a garden, clad in armour and armed with a bow, he is valiant and is a professional warrior He has got a face like that of a Garuda, he likes sporting, and is fond of his children, and his mind is always towords ornaments and wealth

The third decanate of Mithuna is a man decked in ornaments, rich in jewels, fastened with a mail-coat and a quiver, and carrying a bow he his skilled in arts of music and dancing and is a poet

The first Drekkana of Kataka is a man holding leaves, roots and fruits and having a body like that of

an elephant, stationed amidst sandal-wood trees in a forest and having feet like that of a camel he was a face like that of a pig and a neck similar to that of a horse

The middle decanate of Kataka is represented by a woman with her head decorated with lotus-flowers and carrying a snake with her, she is rough in her behaviour and is crying loudly alone in a forest, she is resting herself on a branch of the (पलाश) Palasa tree

The last decanate of Kataka is a man who has started on a boat in the ocean to procure ornaments for his wife and has a serpent coiled round him, he is flatfaced and is wearing ornaments made of gold

The first Dreckkana of Simha is of the form of a vulture and a jackal sitting over the शाल्मली-Salmali (silk cotton] tree and resembles a dog as well as a man with dirty garments, he is crying aloud owing to separation from his parents

The middle decanate of Simha is a man with the shape of a horse and wearing on his head some flowers slightly whitish in colour, he also covers himself with deer skin and a blanket, he is difficult to be found or met with like the lion, he carries a bow in his hand and his nose is somewhat bent

The third decanate of Simha is represented by a man, with a face like that of a bear, whose movements and

gestures are similar to that of a monkey, he carries with him a stick, fruits and flesh in his hand, he has a long beard and curled hairs

The first decanate of Kany is symbolised by a young damsel holding a pot full of flowers, and with her limbs fully covered up with dirty garments She desires to have clothes and wealth, and wishes to go to her father's residence

The middle decanate of Kanya is a man holding a pen n his hand, he is black in colour, and has his head tied with a cloth, he spends as well as earns, he carries with him a large bow, and his whole body is covered with hairs

The last decanate of Kanya is represented by a woman, yellowish in complexion, with her body covered with fine garments which have been well-washed, she is tall and holds in her hand a water pot as well as a ladle, she is pious and is going to the temple

The first decanate of Tula is of the shape of a man who has entered a shop on the way with a balance in hand, he is skilled in measuring and weighing and holds a weight in hand he thinks of the wares and of their exact price

The middle decanate of Tula is of the shape of a man with a face like that of a vulture, he is hungry and thirsty and wants to fly away taking the pot along with him, he is thinking of his wife and children.

The concluding decanate of Tula is of the form of a man decorated with jewels and who is carrying with him a quiver and a mail-coat made of gold He is monkey-like in appearance, carries fruits and flesh and stand frightening the deer in the forest

The first decanate of Vrischika is represented by a beautiful woman shorn of her garments and jewels and coming from the great ocean to the shore She has been ejected from her position and her feet have been bound up together by a serpent

The middle decanate of Vrischika is represented by a woman desiring all kinds of comfort for her residence She has a serpent coiled round her person for the sake of her husband She has a body similar to that of a turtle or a water pot

The last decanate of Vrischika is of the shape of a lion with a face broad and flat like that of a turtle. He is scaring dogs, deer, pigs and foxes He guards the sandal-wood regions

The first decanate of Dhanus is of the shape of a man with a body like that of a horse and holding a long bow in his hand He stops in the hermitage and gaurds the several articles like the wooden ladles, etc , required for scarifice and also attends to the needs of the ascetics residing in the hermitage

The middle decanate of Dhanus is represented by a

woman, very beautiful in form, bright as gold or the Champaka flower, and seated in a throne, she is middle in stature and is picking up the gems in the ocean

The third decanate of Dhanus is symbolised by a man with long hairs, golden and Champaka-like in colour, seated in a chief and prominent place with a stick in hand, He wears silk clothes and also a skin

The first decanate of Makara is represented by a man full of hairs, with teeth simil r to that of a crocodile and with a body like that of a hog He carries with him a rope [by which an animal is tied to a pole] and a net He is frightful to look at

The middle decanate of Makara is a woman skilled in all arts, with eyes as broad as the petal of a lotus, dark-blue in colour, aspiring for various things, decorated with ornaments rnd wearing ear-ornaments made of copper, gold or iron

The last decanate of Makara is a man with a body similar to that of a Kinnara [a mythical being with a human figure and the head of a horse] and wearing a woolen blanket over his person He has got with him an armour and a quiver, and carries on his shoulders a pot inlaid with precious stones

The first decanate of Kumbha is represented by a man anxious and troubled about procuring oil, liquor, water and food He carries with him a blanket He is clad in silk and has also got with him the skin of

a black antelope He has a face similar to that of a vulture

The second decanate of Kumbha is a female seated in a carriage partly burnt and carrying शाल्मली [Salmali] wood in it She is collecting metals and she is seen in the forest dressed in dirty garments with pots on her head

The last decanate of Kumbha is represented by a man black in colour, with hairs in his ears and wearing a crown or diadem, he is carrying [on his head] metalic pots [vesels] containing barks [of trees], leaves, gem and fruits and which he is removing from one place to another

The first decanate of Meena is symbolised by a man handling with his hands several articles consisting for the most part of ladles, pots, pearls, gems and conch shells and carrying ornaments He crosses a lake [huge mass of water] by means of a boat for the sake of getting ornaments for his wife

The second decanate of Meena is a young females ailing with her retinue to the other side of the ocean in a boat with a banner mounted on a very tall flag-staff and with a facial colour resembling that of the Champaka flower

The last decanate of Meena is a man standing naked in a forest near a hole with a serpant coiled round his body He is very much agitated in mind being tormented by thieves and fire, and is weeping

For more details about Drekkanas' see बृ जा Adhayaya XXVII

[c] The time [of theit] can be determined through the signs of लघुजातक—मेषाद्याश्चत्वारः सधन्विमकराः क्षपाबला ज्ञेयाः। Thus if any one of the signs, Mesha, Vrishabha, Mithuna, Kataka, Dhanus and Makara be rising, it should be declared that the article must have been stolen at night If any one of the signs, Simha, Kanya, Tula, Vrischica, Kumbha, and Meena be rising, the theit must have been committed during day-time

[d] In the same manner, the direction may be guessed that is Mesha, Simha or Dhanus be rising, the article will have been taken away to the East, if Vrishabha, Kanya or Makara be the Lagna, to the South, if Mithuna, Tula or Kumbha, to the West, and if Kataka, Vrischika or Meena to the North.

[e] For a description of the places denoted by the several Rasis, see जा पा 1–10–12 Thus, if Mesha be the Lagna, the article stolen will be found in a place frequented by sheep If it be Vrishabha, the missing property will be in a cowshed and if it be Mithuna, the article is in the music or ballet room or in the wrestling place, if it Kataka, the article is in a place near water, if it be Simha, in a forest, if Kanya, near a ship, if Tula in a shop, if Vrischika, in a hole [or burrow], if Dhanus, in a battle-field or near fortwalls, or a place frequented by horses, if Makara, near water, if Kumbha in an art-gallary or near a pot containing pickles,

etc,, and if Meena, near water The missing article will be found in a place of the description given above for the sign rising at the time

[f] The age of the thief should be deduced from the lord of the Lagna i e, his age will be that of the lord of the rising sign The approximate ages of the several planets are thus described in संहिता

वयांसि तेषां स्तनपानबाल्यव्रतस्थिता यौवनमध्यवृद्धाः ।
अतीववृद्धा रविचंद्रभौमज्ञशुक्रवाग्मीनशनैश्चराणाम् ॥

The Sun, the Moon, Mars Mercury Venus, Jupiter and Saturn denote respectively a sucking child, a boy, a celibate, an adult, a middle-aged man, an old man, and a very old man For example, if the Moon be the lord of the Lagna, the 'thief' will be a boy of four or five years, if Mercury, the thief will be a celibate of 12 years, if Venus he will be an adolescent of 32 years · if Jupiter, a middle-aged man 50 years old, if the Sun, an old man of 70 winters, and if Saturn, a very old man, say of about 80 years

[g] For the particular caste appropriate to each of the several planets, see the following sloka from लघुजातक—

जीवसितौ विप्राणां क्षत्रस्यारोष्णगू विशां चन्द्रः ।
शूद्राधिपः शशिसुतः शनैश्चरः संकरभवानाम् ॥

Jupiter and Venus are lords of the Brahmins, Mars and the Sun, of Kshatriyas, the Moon, of Vaisyas, Mercury,

of Sudras , and Saturn, of hybrids or Chandalas The thief will be of the case of the planet owning the Lagna

Thus ends the 6th Adyaya entitled 'Recovery of what is lost' in the work Shatpanchasika composed by Prithu-yasas, the son of Varahamihira

—O—

ADHYAYA VII

॥ अथ मिश्रकाध्याय. ॥

MISCELLANEOUS

विषमस्थितेऽर्कपुत्रे सुतस्य जन्मान्यथाङ्गनायाश्च ।
लभ्या वरस्य नारी समस्थितेऽतोऽन्यथा वामम् ॥ १ ॥

Sloka 1.—If Saturn be posited in an odd house (3rd, 5th, 7th, or 9th or 11th) from the Lagna, the birth of a male should be predicted. Otherwise, the birth will be of a girl. In the query for a marriage, if Saturn occupy any one of the even houses, one should predict the acquisition of a bride , if otherwise, the contrary should be predicted.

This chapter deals with "Miscellaneous matters" At the outset the author gives a clue to determine whether a woman who is pregnant will be delivered of a male or a

female child, and whether a person who is in search of a bride will get or one or not

When Saturn occupies an odd house from the Lagna at querry, i e, 3rd, 5th, 7th, 9th and 11th, it should be predicted that the querist will have a son cf बृ जा. IV—12, where it has been distinctly stated that Saturn, not being in the Lagna but occupying an odd house therefrom, brings about the birth of a male child If Saturn occupies other houses, the prediction of a female should be made

Further, if Saturn occupies any one of the even houses from the Lagna, i e, the 2nd, 4th, 6th, 8th, 10th and 12th, a person who is in quest of a bride will get one Or a sensualist will get a woman he is in need of. If on the other hand, Saturn should occupy an odd house from the Lagna, the person concerned will not succeed in getting a bride in the one case, nor a woman in the other.

गुरुरविसौम्यैर्दृष्टस्त्रिसुतमदायारिगः शशी लग्नात् ।
भवति च विवाहकर्ता त्रिकोणकेन्द्रेषु वा सौम्याः ॥ २ ॥

Sloka 2—If, at the time of query, the Moon be posited in the 3rd, 5th 7th, 11th or the 6th house from the Prasna Lagna and aspected by Jupiter the Sun and Mercury, the marriage of the querist will come to pass The same should be predicted when benefic planets occupy the

Trikona and Kendra houses reckoned from the Prasna Lagna

Now he treats of the determination of marriage. त्रि [Tri] means the 3rd house, सुत [Suta] is the 5th, मद [Mada] is the 7th, आय [Aya] is the 11th and अरि is the 6th If the Moon occupying the 3rd, 5th, 7th, 11th or 6th house from the lagna be aspected by Jupiter, the Sun and Mercury the questioner's wedding would take place, or if the benefics occupy the Trikona and the Kendra places, viz the 9th 5th, 1st, 4th 7th and 10th houses as the case may be, the questioner will be married Here the word वा is used to distinguish other conditions

चन्द्रार्कयोः सप्तमगौ सितार्की सुखेऽष्टमे वाऽपि तथा विलग्नात् ।
द्वितीयदुश्चिक्यगतौ तथा च वर्षासु वृष्टिं प्रवदेन्नराणाम् ।३।।

Sloka 3 —If Venus and Saturn be posited in the 7th house reckoned respectively from the Moon and the Sun, or in the 4th and the 8th houses from the Lagna, or in the 2nd and 3rd houses from the Lagna, one should predict the advent of rain, if it be the rainy season

In this Sloka, the author gives a clue to determine the rain in the monsoon time

सौम्या जलराशिस्थास्तृतीयधनकेन्द्रगाः सिते पक्षे ।
चन्द्रे वाप्युदयगते जलराशिस्थे वदेद्वर्षम् ॥४॥

Sloka 4 –If benefic planets occupy the 3rd, 2nd, 1st, 4th, 7th and 10th houses reckoned from the Prasna Lagna and these houses happen to be also watery signs, and if it also be the bright half of the month, one should predict rain. The same will be the case if the Moon happens to be in the Lagna identical with a watery sign.

In this Sloka, he discusses the determination of rain at the time of query The watery signs are Kataka, Meena, Makara and Kumbha,

पुवर्गे लग्नगते पुंग्रहदृष्टे बलान्विते पुरुषः ।
युग्मे स्त्रीग्रहदृष्टे स्त्रीबुधयुक्ते तु गर्भयुता ॥ ५ ॥

Sloka 5—If the (a) Varga that is rising at the time of query be a masculine one, (b) be strong (c) and be aspected by male planets, the issue to be born will be a male one (d) If the said Varga be a female one and be aspected by female planets, the issue will be a female. If the Prasna Lagna be occupied by Mercury, the woman (e) concerned should be declared as enceinte.

In this Sloka the author gives us a clue to determine the sex of the child which the pregnent woman is to be delivered of, and in the case of a query regarding pregnancy or otherwise, whether a particular women may be declared as pregnant

[v] The term Varga has already be defined in page 7, supra

[b] The male and female signs are resorted in the work लघुजातक thus Mesha, Mithuna, Simha, Tula, Dhanus and Kumbha are called male signs, while the remaining six—Vrishbha, Kataka, Kanya, Vrichika, Makara and Meena are known as female signs

[c] The Lagna will be strong when

अधिपयुतो दृष्टो वा बुधजीवनिरीक्षितश्च यो राशिः ।
स भवति बलवान् न यदा युक्तो दृष्टोऽपि वा शेषैः ॥ इति–लघुजातके

The Lagna becomes strong only when it is occupied or aspected by its lord, Mercury or Jupiter Otherwise, it will not become powerful even when aspected or occupied by all the other planets

[d] The masculine, feminine and neutral charactere-stics of planets are given as क्लीबपती बुधसौरौ चन्द्रसितौ योषितां नृणां शेषा इति Mercury and Saturn are eunchs, the Moon and Venus are females, and the rest, males Hence the males are the Sun, Mars and Jupiter When a Varga of a male Rasi is rising at the time, and is aspected by a male planet and when the Lagna is powerful, a boy will be born

[e] That is, that the woman is pregnant and that delivery has not yet taken place

कुमारिकां बालशशी बुधश्च वृद्धां शनिःसूर्यगुरू प्रसूताम् ।
स्त्री कर्कशां भौमसितौ विधत्त एवं वयः स्यात्पुरुषेषु चैवम् ॥६॥

Sloka 6—If the rising sign at query be occupied or aspected by the young Moon or Mercury the subject of enquiry will be a girl ; if by Saturn it will be an old woman , if by the Sun or Jupiter, it will be a woman who has recently delivered , and if by Mars or Venus, it will be a rough-bodied or a robust woman. This rule should be similarly applied in the case of men.

In this Sloka a clue is given for guessing the age of the female or male the querist has got in his mind

The Moon is young from the first to the 10th Tithi of Bright fortnight , she is adolescent between the 11th Tithi of the Bright fortnight and the 5th of the dark half, and old between the 6th Tithi and the New Moon day

If the young Moon aspects or occupies the Lagna at query, it should be predicted that the querist has got a young girl in his mind. Similarly, if Mercury aspects or occupies the Lagna, the above prediction should be made In the same way, the astrologer should guess that the querist is thinking of an adolescent maiden, if the Moon is adolescent, and of an old woman, if the Moon is old

बाला कुमारी च इन्दोः बुधस्च is another reading Then it will mean 'The Moon determines a girl who has not come of age, and Mercury, a maiden who is not married' Similarly Saturn determines a senile woman, while the Sun and Jupiter, a woman who is delivered of a child Mars and Venus indicate a cruel and hard-hearted rough female The age also should be similarly determined

In the case of males, the same procedure should be followed

आत्मसमं लग्नगतैर्भ्राता सहजस्थितैः सुतः सुतगैः ।
माता वा भगिनी वा चतुर्थगैः शत्रुगैः शत्रुः ॥ ७ ॥

भार्या सप्तमसंस्थैर्नवमे धर्माश्रितो गुरुर्दशमे ।
स्वांशपतिमित्रशत्रुषु तथैव वाच्यं बलयुतेषु ॥ ८ ॥

Sloka 7-8—If a planet endowed with superior strength occupy the rising sign at the time of query, the subject of the query will be about one who is intimately connected with the querist, if it occupy the 3rd house, it will be about one's brothers, if it occupy the 5th house, the question will relate to one's issue, if it occupy the 4th house, it will be about one's mother or his sister, if it occupy the 6th house, it will be about an enemy of the querist, if it occupy the 7th house, it will relate to one's wife, if it

occupy the 9th house, it will be about one who is engaged in some virtuous action, and if it occupy the 10th house, it will relate to one's preceptor Further, if the planet occupying the Lagna happen to be the lord of the rising Navamsa and be powerful, the query will be about the querist himself, if he be friendly to the lord of the Lagna Navamsa and be powerful, the query will be about his friend, if he be inimical to the lord of the Lagna Navamsa, and be also strong, it will relate to his enemy.

If the querist should ask 'Whom am I thinking of at present ?', the author gives a clue to answer the same in these two verses

If the Lagna at query be occupied by planets like the Sun, Moon, etc., endowed with strength, the querist is thinking of something similar to his own body If such planets occupy the 3rd house, he thinks of his brother, the fifth house, of a son, the fourth house, of his mother or his sister, and the sixth house, of his enemies. If strong planets occupy the 7th, the 9th and the 10 from the Lagna, the person thought of will be his wife, a religious personage, and his preceptor respectively

If the planet owning the rising Navamsa occupy the Lagna, i e, when the lord of a Navamsa which has just risen occupies the Lagna, the querist must be thinking of himself If a friend of the aforesaid Navamsa lord occupy

the Lagna, the querist is thinking of his friend If an enemy of the said Navamsa-lo d be posited in the Lagna, the questioner is thinking of an enemy

If, on the other hand, there should be two or more planets in the several positions mentioned above, the reading of thought must be made from the position of the strongest planet out of them The same principle should be adopted when many strong planets occupy these positions In Brihat Jataka, the distinction of friends and enemies among planets has been stated thus,

शत्रू मन्दसितौ समश्च शशिजो मित्राणि शेषा रवेः etc.

Saturn and Venus are the enemies of the Sun, Mercury his neutral, and the rest are his friends etc, बृ. जा. II-16 & 17.

For the first line of Sloka 7 the following is another reading

आत्मसमं लग्नगतैस्तृतीयगैर्भ्रातरः सुतः सुतगैः ।

चरलग्ने चरभागे मध्याद्भ्रष्टे प्रवासचिन्ता स्यात् ।
भ्रष्टः सप्तमभवनात्पुनर्निवृत्तो यदि न वक्री ॥ ९ ॥

Sloka 9—If at the time of query the Lagna belong to a moveable sign and the Navamsa that is rising be also a moveable one, past the middle Navamsa, i e., be the 6th, 7th, 8th or 9th Navamsa, the query will be about one who has

gone abroad. If the planet that has just fallen from the 7th house be direct in motion (and not retrograde), the astrologer may predict the return of the traveller to his place, and if the planet be retrograde, the traveller will not return.

In this Sloka, the author gives a clue to determine the aspiration of the querist for going abroad

If any one of the moveable signs–Mesha, Kataka, Tula and Makara—be the Lagna at query and if a moveable Navamsa be also rising and if that Navamsa be one that is subsequent to the central (5th) Navamsa of the Rasi, i e, be the 5th, 7th, 8th or 9th, the querist will be thinking of going abroad

But if at this juncture any planet such as Mars and the like has just fallen from the 7th house (i e, gone to the 6th ?) the querist will give up the idea of a foreign travel and he will not undertake it Should the planet which has moved away from the 7th be not then retrograde, the person would certainly drop the idea of a foreign tour, if the planet be retrograde, he will go abroad.

अस्ते रविसितवक्रैः परजायां स्वां गुरौ बुधे वेश्याम् ।
चन्द्रे च वयः शशिवत्प्रवदेत्सौरेऽन्त्यजातीनाम् ॥१०॥

Sloka 10—If at the time of query the 7th house, be occupied by the Sun, Venus or Mars,

the woman enjoyed by the querist will be another man's wife. If Jupiter occupy the 7th house, the woman referred to will be his own wife. If Mercury or the Moon occupy the 7th house, the woman will be a prostitute If it be Saturn, the woman will be of a very low caste. The age of the woman will be similar to the nature of the Moon.

Here, the author gives us a method to find out an answer to the question, 'With what kind of woman had I union ? If the Sun, Venus or Mars occupies the 7th house from the Lagna at query, it should be declared that the querist had union with another man's wife , if Jupiter occupy such a position, the union was with his own wife , if it be the Moon or Mercury, the enjoyment was with a courtezan , if it be Saturn, the union was with a woman of the lowest caste, which is forbidden The age of the woman should be determined from the age of the Moon , i e , if the Moon is young, she is a girl , if the Moon is adolescent, she is an adult , if old, she too is old, and so on

The distinction of the Moon's age has already been stated in P 56 supra

मन्दः पापसमेतो लग्नान्नवमे शुभैरयुतदृष्टः ।
रोगार्तः परदेशे चाष्टमगो मृत्युकर एव ॥११॥

Sloka 11—If Saturn in conjuction with a

malefic planet be posited in the 9th house reckoned from the Lagna at query and be not conjoined with or aspected by a benefic, the traveller will suffer from sickness in a foreign place. If Saturn should occupy the 8th house, under the same conditions, the yoga would cause the death of the traveller

In this verse a clue is given to determine the stay of a sick person in another place If Saturn be in Conjuction with any of the malefics, viz, the Sun Mars and the waning Moon and if he occupies the 9th house from the Lagna at query and be neither conjoined with nor aspected by any of the benefics, a man afflicted with a disease should be declared to be residing in another place If Saturn under the same circumstances should occupy the 8th house from Lagna, the sick man would die

सौम्ययुतोऽर्कः सौम्यैः सन्दृष्टश्चाष्टमर्क्षसंस्थश्च ।
तस्माद्देशादन्यं गतः स वाच्यः पिता तस्य ॥ १२ ॥

Sloka 12—If the Sun in conjuction with a benefic be posited in the 8th house from the Prasna Lagna and be aspected by benefics, the astrologer should declare that the querist's father who has left his home and gone to a foreign country has left that country and gone to another.

Suppose there is a query "Is my lather who was in a foreign country, still staying there or has gone to some other place" This sloka enables the astrologer to answer the same. If the Sun be conjoined with or aspected by any benefic and if he occupies the 8th house from the Lagna, the questioner's father should be declared to have gone to some other place from the former , otherwise, he will be in the same place

इति वराहमिहिरात्मजपृथुयशोविरचितायां षट्पञ्चाशिकाया
मिश्रकाध्यायः सप्तमः ॥

Thus ends the 7th Adhyaya entitled "Miscellaneous" in the work Shatpanchasika composed by Prithuyasas, son of Varahamihra

॥ षट्पञ्चाशिका समाप्ता ॥

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N B. The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

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